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THE
BURMA NEWS



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FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

THE BURMA NEWS

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No. 5

Lahu Mission—Bana

I have been wanting to write something for "The News" ever since returning from my tour. If I do so before starting on another trip, I shall have to do so now, for to-morrow should find me on the road again, journeying toward Kengtung.

On the fifth of January my father and I left Bana for a tour of the Mong Mong field. Eleven days later we reached Mong Mong, having visited quite a few villages on the way and having stopped for an interview with the Chinese magistrate in Fu Fan. At Peng Sang, a large Wa village visited, where there were comparatively few Christians, we found others who had given up their old religious beliefs and turned to Christ through the efforts of the native pastor. I had the privilege of baptizing thirty-nine of them in a nearby mountain stream.

Mong Mong compound, which had been without a resident missionary for more than a year, was in a rather bad condition. Robbers had ransacked one of the buildings, and Shans had defaced the grounds by cutting down some of the most beautiful trees for firewood.

After five busy days in Mong Mong, we left for Pa Mai, a small Lahu village only a few hours journey by pony from the mission compound. There an association was held, January 22-24, for the Lahus of Shan Kai Shin, a district which includes

about eighty Christian villages. More than twenty-two hundred shared the inspiration of those three days, and we feel that both the general meetings and the conferences will prove of great value in the advancement of Christ's Kingdom throughout that section.

There are neither hotels nor restaurants to accommodate those who attend an association in this country, but people must eat and sleep, so the surrounding jungles are converted into camping grounds, with booths and shelters of every description made of branches and leaves. Each village represented makes some contribution to the food supply, which is distributed twice daily during the association. Food donations at the Shan Kai Shin Association consisted of: 4,860 pounds of rice, 19 head of cattle, 9 goats, 2 hogs, salt, tea, pepper and vegetables.

During the two weeks which followed, we visited many of our Christian Wa villages, sometimes several in a day, holding meetings and conferences. Often, both father and I preached three or four times in one day. We were thankful for the opportunity of meeting and preaching to so many, and were cheered by the warm welcome we received as we went from village to village. One not accustomed to a Wa reception might think from the shooting of guns and

mortars and the pounding of gongs that he was approaching a hostile village. Pang Naw village gave us one of the noisiest welcomes, firing guns and mortars at least two hundred times, and pounding huge gongs. That was not the only kind of welcome we received, however, for we met a large group of young people singing a hymn to greet us. Probably nothing made us feel the warmth of their welcome more than the hundreds who came to shake hands.

We held an association, February 9-11, at Lawng Tao village in the small free Wa state of See Ken Nuh, where we have several thousand Christians. There were nearly twenty-seven hundred in attendance. However, the evening meetings were not very well attended, for the men had to return to guard their villages. See Ken Nuh is surrounded on three sides by head hunting Was villages, so the people must be prepared for attacks at all times. In the month before our arrival eight heads were taken near there, and since then, three heads have been taken from a Christian village we visited in that section. During our stay at Lawng Tao, the village was guarded every night by one hundred armed men. A few curious head hunters were present at some of the meetings, but apparently none came to do us harm.

After leaving See Ken Nuh we set out for the small free state of Pang Long, which was four days journey away. Neither father nor I had been there before, although we have had native workers there for several years. It took us five days to make the trip, since we stopped a day for conference and preaching in a small Lahu section. Our journey took us through a most interesting country with dense jungles filled with wild life. One day, as we were passing through the small free Wa state of Pang Hung, we saw signs of wild elephants-tracks galore!

Our first night in Pang Long was spent with the ruler, a Chinese Mohanmedan, who fled from China years before. He seemed very friendly, and supplied all the food needed for ourselves and men without charge. His treatment was quite a contrast to that we received from another Chinese ruler earlier in our tour. It was with difficulty that we secured anything to eat, at all, in that unfriendly section, for the ruler had commanded the people to refuse to sell to us.

The next few days were spent in visiting some of our Christian Lahu villages. There are eleven Christian villages in Pang Long, now. We did not have time to visit more than a few of the villages, but all the people gathered at two which we made our headquarters.

On February 21, after touring forty-six days together, father and I parted, he going to Lashio, and I returning to Mong Mong. At Lashio he took the train for Rangoon, and on March 10, sailed for America. It was with reluctance that we saw him go, for he had a place in the hearts of the natives and in this great work that no one else can fill.

February 26-28 had been set as the date for an association in the Lahu village of Wan Kawng, so I hurried to get there in time. I did stop for a day in Mong Kaw section, however, for a number were ready and had been waiting for baptism for some time. That day, in a cold mountain stream, I baptized ninety-five Lahus and Was, the first converts from three small villages.

After the Wan Kawng Association, which was quite well attended, we went directly to Mong Mong. Several days were spent there in conference with the teachers of nearby sections. Then we turned our faces toward Bana, and arrived there on March 14, bringing a rather strenuous tour of

sixty-nine days to a close. I was glad to find those left in Bana well and happy, and thankful to Him who had kept us all safe from danger and harm.

Yours in the Master's service,
M. Vincent Young.

Bana, China.



The Fifth Baptist World Congress, Berlin August 4-10, 1933

By J. H. Rushbrooke, M.A., D.D.

**General Secretary
Baptist World Alliance**

The Fifth Baptist World Congress is due next year in Berlin. It has at times seemed as if economic or political reasons might hinder the meeting. Everyone knows that the times are difficult. None feel the pressure more seriously than our German brethren, but from them there comes no suggestion of postponement. The only actual hindrance in their preparations is that the financial situation prevents owners of halls in Berlin from entering into definite contracts before the autumn of this year. Regarding other matters the German Baptists are proceeding with their organisation. Indeed, there is sound reason to expect the smooth working of our plans for August 1933. All human arrangements are subject to an element of doubt; but it is not too much to say that the outlook for an undisturbed and successful meeting in Berlin is less clouded than was the outlook for the World Congress at Stockholm at the same distance from its opening.

There is every reason to expect a very large gathering at Berlin. I have just completed a brief tour of Northern Europe, and found everywhere the keenest interest. In Denmark I learned

the names of many who have already planned to come. So also in Sweden. The Swedish-speaking Baptists of Finland, a comparatively small group, have appointed a strong committee to promote interest and secure attendance, and already have sent in the names of nine official representatives of their Union. The Baptists of Estonia are coming, and the young people are specially keen. The students of the Seminary even talk of saving expense by chartering a small boat and sailing from Tallinn to Stettin. Two young Estonians, they told me, have sailed across the Atlantic and back in an open boat; Tallinn to Stettin should therefore be child's play! In Latvia I heard plans discussed for travel by autobuses to Berlin. The Rumanian Baptist Union has already voted to send a group of thirty delegates in national costumes.

Preliminary Outline Programme

Convention Motto:—"One Lord, one faith, one baptism; One God and Father of all."

Friday August 4.—Afternoon: First Session; Roll Call; Chairman: Rev. F. W. Simoleit, D.D., Vice-President, B.W.A. Responses from representatives of over sixty countries. *Evening:* Second Session: Key-note Meeting; Addresses of welcome; President's Address.

Saturday, August 5.—Morning: Third Session: (a) Addresses on "Jesus Christ as (a) Son of Man; (b) Son of God; and (c) Living Spirit"; (b) "The Work of the Alliance." General Secretary's report. *Afternoon:* Sectional Meetings: (a) Young People's Meeting; (b) Meeting for Foreign Missionaries. *Evening:* Fourth Session. A Missionary Survey in Continents; (a) Europe; (b) Asia; (c) Africa; (d) South America. Closing Address on "The Great Commission."

Sunday, August 6.—Morning: Services in Baptist and other churches with foreign arranged. *Afternoon:* Open Air Meeting preachers; An English Service specially with several platforms. *Evening:* Great Evangelical Demonstration, with speakers of various nationalities.

Monday, August 7.—*Morning*: Fifth Session: Reports of Commissions: (1) Moral Standards; (2) Temperance; (3) Economics. *Afternoon*: Sectional Meetings: (a) Laymen's Conference; (b) Women's Conference. *Evening*: Sixth Session: International Peace: Reports of Commissions on Nationalism and Racism; Devotional Address on "Christ the Giver of Peace."

Tuesday, August 8.—*Morning*: Seventh Session: "Jesus Christ and the Church: the implications of His Lordship". (a) "For Doctrine"; (b) "For Polity"; (c) "For Worship". *Afternoon*: Eighth Session: "Baptists and Christian Unity"; (a) "What has been achieved"; (b) "What is possible"; followed by conference. *Evening*: Ninth Session: Oncken Centenary Year: Statement and Resolution; Official Sermon.

Wednesday, August 9.—*Morning*: Tenth Session: Report on Conditions in Russia; Address on "Anti-God Propaganda"; Address on "The Gospel for To-day"; *Afternoon*: Language-group Gatherings: (a) English-speaking; (b) Scandinavian; (c) German-speaking; (d) Latin; (e) Slav; Others to be arranged if necessary. *Evening*: Eleventh Session: Sacred Concert by choirs of German churches, with Address and Resolution on the approaching Centenary of C. H. Spurgeon, and devotional address at close.

Thursday, August 10.—*Morning*: Twelfth Session: "Jesus Christ and the World": (a) "The Supreme Authority in (i) Social relations, (ii) International relations"; (b) "My Kingdom is not of this World". *Afternoon*: Thirteenth Session: Business. *Evening*: Closing Session: Coronation Meeting, under Chairmanship of President-elect; Concluding Address: "In the World, but not of it."

The evening sessions will be preceded by short lecturettes with lantern slides exhibiting various phases of Baptist work throughout the world.



Notice

The Pyinmana Agricultural School reopens May 25, 1932. Pupils needing scholarships should bring two recommendations with explanations of their financial circumstances. Each new pupil should bring Rs. 10 to deposit for fees or come early and work to earn it.

B. C. Case,

Charles Halliday

On the 2nd. of April, Rev. Charles Halliday, more generally and affectionately known as "Saya Charlie", died at Mandalay of small-pox after only a brief illness. He leaves a wife and seven children, the youngest of whom is only a little over two months old. His wife, Ma Htay, who is a sister of U Po Min of Myingyan, was a Bible Woman before her marriage to Saya Charlie. For the present, they are being looked after by Saya U Po Min. It is hard for me to realize that he will not be there in Mandalay when I return, for he left for Mogok just before I went to Reference Committee Meeting and when I returned, he was in the contagious disease ward. I had to go on to Maymyo and there the telegram reached me that he had passed on to his long home. He dressed as an Anglo-Burman, but his heart and sympathy and love were all for the Burmese people. In a very real sense, he gave his life for his people, the Burmans. He was a preacher of no mean ability and his Christian spirit and purpose were of the finest. He had great plans for the Mandalay people and field and it is with sincere regret that we record his going from the work. He met a need that will be very hard to fill. Pray for his family and us who are left to carry on.

H. E. Hinton.



Karen Women's Bible School

The Karen Women's Bible School will reopen May 25. We had an excellent year last year and are hoping and praying for even greater blessings and opportunities this year.

Please pray for us and send us your young women who have a sincere desire to help win Burma for Christ.

Violetta R. Peterson.

Maymyo Bible Assembly

The Twenty-fourth annual meeting of the Maymyo Bible Assembly met in Maymyo from Friday, April 1, to Monday, April 11, 1932. There was a large attendance and the enrolment was 203.

The general theme of the Assembly was "Christ for Burma." The following courses of study were offered to the delegates:—

- "Christ the Physician for Burma's Needs"—in English—Dr. A. H. Henderson, Taunggyi.
- "The Mind of Christ for Burma"—in Burmese—U Tha Din, Seminary.
- "The Kingdom of Christ for Burma"—in English—Miss Meader, Judson College.
- "Christ for the Churches of Burma"—in Karen—Thra Aung Mo, Karen Seminary.
- "The Fellowship of Christ for Burma"—in Burmese—Ma Saw Myaing, Women's Bible School.
- "The Christ of History for Burma"—in English—Rev. H. E. Hinton, Mandalay.
- "Christ for the Village Life of Burma"—in Burmese—John Thet Gyi, English Seminary.
- "The Christ of Experience for Burma"—in English—Rev. P. J. Braisted, Judson College.
- "Christ for You and Me"—in Karen—Thra Saw Mooler, English Seminary.
- "The Expert Christian Endeavour for Burma"—in Burmese—U Ba Tun, Toungoo.
- "The Effective Teaching of the Bible"—in English—Mrs. G. E. Gates, Judson College.

The morning devotional addresses were delivered by Rev. G. D. Josif of Rangoon. The speakers for the evening meetings were: U Ba Hlaing, Bar-at-Law, Mandalay; Mr. J.S.B. Abraham, M.A., Mandalay; U Tun Pe, M.A., B.L., M.L.C., Judson College; Rev. B. M. Jones, Secretary, Burma Branch of the C.L.S., and U Shwe Hman of Rangoon. The Sunday evening sermon on the first Sunday was preached by Rev. P. J. Braisted, M.A., Director of Religious Work, Judson College. On the last Sunday, the

sermon was preached by the Rev. G. D. Josif who also conducted the final consecration service.

Athletic contests and games were under the supervision of Mr. J. S. B. Abraham of Mandalay. The usual contests were arranged in badminton, football, volley ball and tennis. A trip to Laughing Waters was arranged and also the usual trip to Goteik Gorge.

The President of this year's Assembly was Thra Saw Mooler. Saya U Po Min of the Case Memorial High School, Myingyan, was Chairman of the Committee which was responsible for setting up the programme. At the business meeting, the following officers and committees for next year were appointed:—

President—Saw Mooler; *Vice-Presidents*—San Po Thin, Ma Tint, B.A., John Thet Gyi, Ma Nyein Tha; *Treasurer*—Major Brookes; *Secretary*—U Kyi, B.A.; *Programme Committee*—U Po Min, B.A. (Chairman), Rev. P. J. Braisted, M.A., Thramu Jessie, Rev. H. E. Hinton, M.A., B.D., Miss Johnson, Thra Mooler, Ma Hannah; *Music*—Mr. Johnson Kan Gyi, M.A.; *Sports and Games*—Mg Ko Gyi; *Property Committee*—Major Brookes (Chairman), Miss Parrott, U Po Win, U Ba Thaw; *Arrangement Committee*—Ma Myint (Chairman), Ma Ei, Major Brookes, Mr. Owen Aung Tun, U Pan Zi.

The re-election of Saya U Po Min as Chairman of the Programme Committee will ensure continuity of work. It is also a token of the able and careful work which was done in arranging for this year's Assembly.

J. S. B. Abraham.



We do not have to live more than one day at a time, but we are living for eternity in that day.

The world is not suffering so much for want of more preaching as it is for more practice.

Warmth and Growth

Warmth is necessary for growth. We have had both at the Third Annual Rural Reconstruction Institute at Pyinmana, April 12 to 27. There were seventy-six who registered. This is the first time to try the Institute during April, the vacation month, and there were some advantages. Teachers who would not be free at other times could come. Also the advantage of having it hot was that unless a person had a real desire to learn, he would not come. There was a keen interest present and it was a pleasure to be with those who attended.

Representatives came from Mongnai to Tavoy, Moulmein and Bassein as well as in between. The non-Burman races were in the majority. The ages ranged from 14 to 84, and the previous education from monastic schools to university graduates. A Chinese non-Christian teacher of mathematics in University College came to learn about poultry and took an active part in everything.

The new feature of assigning an hour each day to some department of Government engaged in rural service, proved to be a real success. The Public Health Department sent a very interesting lecturer from the Harcourt Butler Institute and motion pictures were shown two evenings on village sanitation, plague and small-pox. The Veterinary Department and the insect specialist also gave stereopticon lectures in the evening. Besides lectures on various crops by the Agricultural Department, a local Christian from the Land Records Department talked on "Rights and Duties of Land Holders" and a Christian judge of Pyinmana spoke on "Litigation". We shall make this a permanent feature of our institutes. I

would recommend at your associations and when you have other opportunities for putting on special programs, you call on these government agencies to help you. They have much of value to give and are willing to respond cheerfully if we show we are interested and invite them. We can thus also help in creating a better understanding between the village people and the Government.

Ma Rosie, of our Moulmein Hospital, and Ma Kye Zin, former deputy inspectress of schools, gave a good course on "Health In The Home" and "Food Preparation" which was well adapted to the needs of village people. At the concert given by the visitors, the story of "The Spark Neglected Burns The House" was dramatized. This story by Tolstoy has been translated into Burmese by the C.L.S. and was taken up for study in my class on dramatics. I would suggest its use by young people looking for material along this line. A new four page leaflet in Burmese on "Marketing Eggs and Poultry and Care of Chicks" has just been printed and was used in our poultry course. It can be gotten from us for one anna per copy. Also there is a leaflet on "Making Hens Lay Golden Eggs".

A picnic to the Sittang River and a climb up White Elephant hill with its caves during a pagoda festival was one of our diversions.

We have asked each person who attended the Institute to go home and teach someone else the things he learned and write back and tell how he did it. On the last evening, the different visitors told what new things they would attempt when they went home. Here are some of the good purposes expressed:

"I am going to take some pigs and chickens back to Tavoy and

have a place like this agricultural school farm." "I am going to show our boarding school at Bassein how to use waste food for raising pigs." "I am going to start raising onions and cabbages in my village at Tharrawaddy." "I am going to show my village how to raise and market poultry products." "I am going to buy a spring balance and carry it wherever I go preaching, and show people how to get correct weights and measures." "I am going to have my daughters sell bazaar in Pyinmana in a Christian way." "I will try and help care for the sick and show others how to keep healthy." "I am going to send someone to the Institute next time." "I am going to teach the Bible lessons which I have learned here." "My Shan people waste much time in foolish talk and are lazy in their work. I will try and bring them close to Christ without whom the other things will not be of much help."

Dear friends far and near, don't you wish you could have heard them speak? You, and you and you. The Smiths were here part of the time and sailed April 25.

Brayton C. Case.



Chin Mission, Thayetmyo

The rebellion made it inadvisable to begin touring as early as usual and to tour in some sections where I had hoped to go. While, therefore, the touring season has appeared to be disappointing, yet I did attend two Chin Associations and speak at both of them, one in the Toungoo district with Miss Mosier and Rev. B. C. Case, and one in the northern part of the Henzada district. I visited other Chin villages in the Magwe district, and on both sides of the river in the Thayetmyo and Prome districts and it was a joy and a privilege, during the first 3

months of 1932, to baptize 85 Chins. During the first 3½ months of 1932 I extracted 918 teeth, 311 of them in February and 325 of them in March. During one week in which I toured in a section where the rebellion had been bad, I extracted 190 teeth from Burmans and Chins. I know of nothing else I could have done which would have helped so much to create a more friendly feeling between the Burmans and Chins and a friendly feeling towards the mission and towards Christianity. That is one reason why I am pushing pulling teeth.

E. Carroll Conduct.



Thonze

This has been a very hot month. Most of the days have passed the hundred mark in the shade. It seemed hotter than that, really. But you can't dispute thermometers when two or three of them agree. I am through with one-story houses. The new house downstairs registers several degrees lower, without any roof on it. Brick is evidently cooler material for building than wood.

The house is moving along slowly. The roofing sheets will start to go up tomorrow or the next day. We will get into it about July 4. We could move in a month earlier, but we would rather stay out till it is finished.

We had our Association last week. I was unable to go, but it gave them a good opportunity to run the show themselves again as they have been doing ever since we came to the country in 1905 and I don't know how long before that. It seems to have been a good meeting with a good spirit all round. The large number baptized in the Thonze field, raised up the average for the whole Association, but some churches reported none which means going backward. About a dozen have been baptized this month.

Two daily Vacation Bible Schools were held with good interest and large attendance. I think it is one of the best ways into a jungle village if you have wise leadership and consecrated workers. At Pansweh, east of Thonze, the pastor, Saya U Kan Gyi, put on an adult Bible class too, and it was very successful. One preacher took an hour on the Life of Christ. Another, took an hour on the contrast of Buddhism and Christianity, and the pastor himself taught the Christian doctrines. These old folks wanted to learn to sing, too. J. T. Latta.



Home by P & O Branch Line

As we are the first of our Mission to travel this way, I thought the folks, what few are left in Burma, might be interested as to how we fare and how we like it. The trip from Madras to Ceylon by rail is hardly to be recommended. It is hot and dusty and long—two whole nights and one long, long day—and nothing of interest to see, unless you go by way of Madura and stop over to see the sights there but with children in the party it is hardly feasible.

Ceylon, however is certainly worth a bit of trouble. Miss Cooper was down to meet us in her car and sent us to "Keswick" while she went to the wharf to meet a steamer.

Our boat was a day late so we got on board on Sunday instead of Saturday which was not so good. The "Barrabool" is a 13,000 ton oil burner and has a heavy cargo so is about the steadiest ship we have been on since our first trip across the Atlantic on a cattle boat. It is all one class and we have the whole boat to walk about on and there are lots of games and sports going on. The people are very nice and friendly and certainly there is no need for dressing up or putting on any kind of "side." That's vantage No. 2.

Food is plain but exceptionally well prepared. There is no bewildering

variety to choose from but there is always enough to make a satisfactory choice and what you get is generally good.

As to the cabins, we will have to admit they are small. Not an inch of space is wasted. There are plenty of hooks to hang up cloths, but there is no closet and no drawer space except little cubby-holes for toilet articles. Somehow we have gotten on famously and been as tidy as one usually is in a stateroom.

The boat is decidedly not "third class." Every morning the decks, passages and cabins are scrubbed thoroughly and there is a total absence of cockroaches, ants and other vermin.

Now as to the real advantage of going by this route. We close it to have a shorter stretch of sea travel in one dose. Having come out by the oldest and worst of Henderson boats and spending no less than 35 days on it, I was clamouring for something different. This line gives one the chance to have a nice little stop-over in Ceylon without lengthening the journey and then giving one exactly 3 weeks at sea with stops at Port Said and Malta. The cost is still below the Henderson rates so its nothing out of your pockets and a bit to the board's advantage to go this way.

There have been services every Sunday, usually twice. Good Friday was passed very quietly with two fine services and no deck games or other sports carried on.

Our little party has been quite happy most of the time. Yesterday we were in the bay and had a most horrible swell to go in all day so of course the Smiths were "under the weather," while Mrs. Journey was up and around as usual. She and all the children are the good sailors of the party. To-day we shall arrive at Plymouth and next day dock at London. The boat has not been able to make up the day so we miss having Sunday in London. Hulda Keller Smith.

The Bhamo Kachin Association at Nbapa

In 1912 Dr. W. H. Roberts invited Mr. Spring and me to accompany him to Nbapa where the annual Bhamo Association was to meet and from there, to go to the Kachin Convention at Namkham which is composed of the three stations—Bhamo, Myitkyina and Namkham.

It was therefore with pleasant anticipations that I went in company with Mr. Spring a second time to the Association after an interval of twenty years. How well I remember with what pride Malu, the very efficient wife of Sara Damau Naw, showed me the names of her thirteen committees who were to look after the comfort of their 1500 visitors in 1912.

Wonderful and very encouraging progress has been made in these twenty years. In some of the villages through which we passed there were no demon altars and their former priests have turned to serve the living God.

Twenty-one schools with forty-eight teachers and about three thousand church members with a constituency of about seven thousand have become a great force for the kingdom of God in these mountains.

The nearby churches built a small town in the dry rice fields to provide shelter and a meeting place for the 3,800 visitors who had come from distant parts of the Bhamo district.

It was exceedingly interesting to sit back and watch our brethren conduct their business without interference. The chairman instead of constantly looking about for hints and suggestions might have been more firm, for at one time, one of the leaders was so warmed up to his subject that he put the matter to a vote at the end of his speech; however another with a smile and general laughter from the audience, said that the matter had not yet

been settled, for it had not been put to a vote by the proper chairman.

Some years ago Mr. H. W. Smith wrote me saying that the Bhamo Association had decided to pay no more Kachin evangelists with money from America. Twelve of these men and two Bible women bore triumphant testimony of the power of the Gospel in their respective fields. Six of these evangelists work in China. One of them said he now knew what it was to "walk in the valley of the shadow of death," for life over the border is very cheap. One man was aiming at another man, but instead of killing him, he shot his much beloved wife. Another said that he had come to take back with him another helper, not to sow but to REAP.

Last October it looked as though the number of workers would have to be reduced, for the fund was over one thousand rupees in debt. Mr. Woodbury placed before them the financial condition and urged them to do their best. They came to the meeting with a debt of three hundred and twenty five rupees.

On Sunday morning, after the prayer meeting, a most heart-touching scene was enacted. Sara Zau Tu got up on the platform and called Damau Naw and Ngaw Tawng to stand beside him. Then he said, "In the beginning of our work in the hills we received our salaries from our brethren in America; then as the churches grew in strength, we relinquished our aid from America and looked to our own Kachin brethren for our support. We three are now growing old, but the work is growing. We cannot cope with it; we feel that we must make room for these younger men whom you have heard in these meetings. In order to do that, we shall from now on, relinquish our salaries from our

churches and let that contribution go toward the support of these younger men. We are told that we are in debt three hundred and twenty five rupees. I shall not eat my breakfast and you cannot leave this place before the whole debt is wiped out this morning. What are you going to do about it?"

Slowly it began to dawn on the audience that Zau Tu meant business. In less than a half hour the whole debt was paid. Some came with two annas, others with four and eight and others with rupees. Several women cut the silver buttons from their jackets and one took a bracelet from her wrist. When we were within ninety eight rupees from the goal, Malu got up and said that the women's Societies would pay the balance. I then said this is a fine illustration of Christianizing Kachin customs. In their heathen state, the women fatten the chickens and pigs and the men offer and eat them. Now these same women fill their mite boxes and when the men get in debt they come to the rescue. Our hearts were filled with thanksgiving to our heavenly Father for what we saw and heard in these meetings.

Two schools who receive no salary grant from Government came up for discussion. The teachers who receive a stated salary resolved rather than close schools, each teacher would contribute a part of his salary each month. This showed real Christian solidarity.

Thus far I have seen no cause for DEVOLUTION among the Kachins; for their missionaries have taught them to bear responsibilities from the very beginning. They have been taught to struggle with financial and moral difficulties and in many ways have settled them, not the way we foreigners might have settled them, but in real Kachin fashion, yet in harmony with the gospel of the Lord Jesus. Geo. J. Geis.

Myitkyina News

The Myitkyina Association was held at Sadon this year. This is a village about 45 miles east of Myitkyina. There were over 700 persons present. Many of these were heathen nat worshippers. The nat worshipping people are showing much interest in the work of the Christians. They gave over 20 baskets of rice towards the feeding of the people at the Association. The spirit of unity was present and we rejoice because we believe this an answer to prayer. Among the Kachins there are many different tribes each with their own customs and language. There are the Jinghpaws, the Marus, the Atsis, the Lashi, the Nung and other tribes. At this Association many Lisu and Atsi people were present. Sadon is an Atsi country. Many Lisu from just across the border in China came. Formerly these two tribes, the Lisu and the Atsi, were bitter enemies and bloodshed was the order of the day when one passed thru the other's country. But now they work together and can have fellowship with each other, all because Jesus Christ breaks down all barriers of race. We met for three days and during that time we had many sermons especially for the heathens. Some of the meetings lasted over four hours but the people were not tired. Oh, a few of them did lie down and go to sleep but the majority of them were alert.

Sayama Ma Hannah was along and after the Association she and some of our teachers and girls from Myitkyina helped in the holding of a vacation school at the Sadon school. About thirty-five youngsters were present. We stayed there for a week after association. Every one enjoyed the singing, the games, and the stories. Since that

time over six villages have been taught and are singing with much enthusiasm, one of the songs, "Ngai wa mung pyaw, pyaw, pyaw." At the end of the week the children gave a programme of song and enacted the story of the Good Samaritan. It was quite realistic, especially as one of the boys acted the part of the mule carrying the good Samaritan. The Assistant Superintendent, the Subadar-major, the two doctors and others were present. Many of the surrounding villagers came in to see the children give their programme. The A.S. gave Rs. 31 toward the new school building. This was the exact amount needed to complete the building which cost about Rs. 2,500. No money was received from the Reference Committee for this building. We wanted to hold the dedication service of this school during the association but as it was not completed and other things were on the programme, we shall have the dedication service this Christmas. After leaving Sadon we went to Mankin, a village about five miles north of Myitkyina. Ma Hannah expected to stay there for ten days. I went out the first day of the meetings and saw a pretty large crowd of children. The building just about held them. If many more come I don't know where they will meet. His Excellency the Governor of Burma visited Myitkyina on March 24. He remembered his visit to the Kachin compound last year and asked about the school. I thanked him for his kindness in sending a personal gift of Rs. 100 to the school after his visit last year.

My family and I spent almost the entire month of February at Maymyo. I shall always remember the many kindnesses the McGuires showed to us while there. Maymyo

is a wonderful place to go to for a rest. I left Maymyo and reached Myitkyina about the close of February, stayed home for a few days and went out on tour for three weeks. I came into Myitkyina for two days, left again on March 25 and expect to get back on May 5.

After recovering from the recent illness of malaria I have been in the best of health. I believe because of the prayers of so many, God is blessing us and our people in a singular way.

Have travelled 159 miles so far and expect to go much farther. Have visited many villages on the way and almost nightly have held meetings. Some of the people listen with open mouths to the gramophone, never having heard such a thing before. Three mules carry the camp cot, food, clothing, gramophone, and other things to ease the way. I am writing this letter at Hpimaw, the farthest north-east outpost of the British government in Burma. Yet they tell me you can travel for days and days up north into a country where many Lisus live. Also in a western direction for days into a Lashi country. Next week a new school building is to be dedicated at Gamhkawn. For years we have had a Karen preacher, Thra Tha Htoo, in this village. There are fourteen Christian households. Hpimaw is over 7,000 feet above sea level. In Rangoon now it must be pretty warm but last night I could hardly sleep because of the cold. The people say it is warm compared to what it is in January and February. I can look out of the front door and see peak after peak covered with snow. During February, they had so much snow here they could hardly travel. There are few Jinghpaws up this way. I have to talk in Kachin thru an interpreter. Because no one is along who

speaks English, I am gaining more confidence in speaking in Kachin.

Next month I will tell you more of the people and those who have been recently baptized. After our association nineteen were baptized. On our way up here five were baptized. All over the district many are entering the church. For days we travelled along the course of the Nmai Hka and could look across into a large territory as yet closed to the missionary. Government only recently released many slaves in this territory, the Triangle. We hope to send a preacher to these people before many months elapse. A crowd is standing around watching the typewriter and I suppose I must stop and play the gramophone for them.

L. A. Dudrow.



Treasury Notes

A recent letter from New York confirms their ruling in regard to cashing of cheques drawn on banks in U.S.A. and suggests that missionaries inform their friends at home that the Treasury Department has a form of Home Treasurer's Credit Draft that it is very glad to make available to missionaries or friends of missionaries who wish to forward funds to the field. These are payable at current rate of exchange without question as to their purpose, and would make their gift available at once.

Olive A. Hastings,
Mission Treasurer.



There seems to be some misunderstanding regarding the item of 300 exchange mentioned in the recent N. Y. Circular letter. This applies only to work appropriation in gross and any salary exchange adjustment will be given in detail in the "Messenger" when it arrives. At the present status of the exchange question, the difference will be very slight.

Olive A. Hastings,
Mission Treasurer.



In the classroom the students may not get what you say, but they'll never fail to get *you*. No amount of teaching can overcome a false *influence*.

University Examination Results

The following data on the results of the 1932 examinations are of interest, giving the percentage of candidates from Judson College securing passes, with similar information for the University as a whole:—

	Inter- mediate	Bach. of Arts	Bach. of Science
Judson College	48.6%	61.3%	53.8%
University average	46.7%	46.7%	43.6%

Courses to be offered next year include one in Political Science, in charge of Clarence Hendershot, M.A., Head of the History Department, known to the Mission for his work as Principal of Cushing High School.

W. B. Campbell.



New Publications

The following books have recently been issued from the A.B.M. Press and are now on sale:—

NEW TESTAMENT IN LAHU.—Translation by Rev. J. H. Telford and teachers. 904 pp. crown octavo, printed on Bible paper. Cloth bound, Rs. 2/8 net.

DAILY READINGS IN KACHIN.—Selected and arranged by Mrs. H. W. Smith. 370 pp. crown octavo. Cloth bound, Rs. 3 net.

HELPING PEOPLE GROW (BURMESE).—Published by Burma Branch C.L.L. 224 pp. crown octavo. Paper bound, As. 14.

VOL. I JUNIOR SCRIPTURE LESSONS IN SGAW KAREN.—Translation by Thra Dwe Myat. 176 pp. crown octavo. Paper bound As. 12 net.

CHARLES G. FINNEY—HIS CONVERSION AND THE BEGINNING OF HIS LABOURS.—Translated by Miss H. H. Eastman, 28 pp. crown octavo. Paper cover, As. 2. Especially published for the Burma for Christ movement.



Language Exam.

Miss Rebecca Anderson has passed with credit, her first examination in Pwo Karen.

M. B. Pound.

Bassein Pwo Karen

It is not often that I seek the columns of "The News" to advertise our work. In fact I feel that we have been too modest on this subject. The past few days have been so full of real happenings that I must take a little time to tell you about them.

Our annual association was held this year at Hlezeit village near Kyonpyaw, beginning on Friday afternoon, March 18 and continuing over Sunday 20. I left Bassein with a happy group on my launch Thursday morning the 17th March. We had an interesting day up the Daga River where we grounded twice near Kangyidaung village. This is the most difficult river to navigate that I have ever been in. However it caused us no great trouble except a delay of a couple of hours.

We reached Paukseinet village late in the afternoon and remained there over the night. Before arriving however, we had to pass through miles of water hyacinth so thick that one could not see the water at all. The night was spent at this village and early on Friday morning we left for Hlezeit towing a big sampan carrying 36 people. We had not gone far before we ran into the water hyacinth again and found some of our people bedded in this hyacinth unable to make any progress in their boats. I towed them along also until we reached the Association village, Hlezeit.

We arrived at Hlezeit early and found the church people arriving in large numbers. Hlezeit is an ideal jungle village with its one street running parallel to the river. I think I never saw a more lovely village in Burma. The village street is lined with palm and plantain trees. The moon was at full; the silvery leaves, the deep shadows, and the freshening breeze made the evenings a perfect delight. The village is well kept and

the chapel is located far back from the street in a beautiful and well laid out compound. I know of no other chapel so delightfully located. But this is the home of Saya San Tay and his wonderful wife Hnin Hla whose home and gardens are a marvel. As Mr. Dickason and I walked under these palms and among the banana trees in the moonlight on Sunday night, we felt as if we were in Hollywood. Could we only get all of our villages to follow the example set by these noble people, our village life would be transformed.

The arrangements for the reception of the delegates were perfect. The mandat was an immense thing and cost in cash but Rs. 6-12, as all the materials were supplied locally. The sleeping and eating arrangements were excellent. There was an extra mandat, called "The Fellowship Mandat", where all who desired could assemble at noon each day and have tea. Speeches were made and discussions on various phases of our Karen problems were carried on. U Shwe Ba, T.P.S., M.L.C. who was a delegate to The Round Table Conference in London was the chief speaker at these meetings. One of our church deacons from a nearby church built this mandat and supplied the tea and sweets for these fellowship feasts.

The programme was a good one. Three hours were devoted to the discussion of the following topics and all of them related to Evangelism.

"The Call of God Through Great Difficulties", led by Rev. Po Daik of Myaungmya.

"Stewardship and The Christian Life", led by myself, and

"The Local Church and its Place in the Programme of Evangelism," led by U Shwe Ba.

These added variety to the programme and together with the splendid address of Mr. Dickason on Sunday morning and the Sunset worship programme of the young people at the river side on Sunday, made an impression on all present.

Huge crowds were present at every session. There were 2,772 Christians and 265 non-Christians in attendance, a total of 3,037. Of this number, 1,599 were men, 1,110 were women, 15 ordained pastors, 17 preachers, and 31 teachers. It is also noteworthy that a group of non-Christians brought an offering of rupees 50 and gave it to the Association. This indicates the attitude of the non-Christians in this field at the present moment.

The reports were far better than we had anticipated. The offerings of the churches to the work of the Association were three times the amount received a year ago. The total number of baptisms for the year was 647—not a bad record. We would be glad to know who can beat this record in Burma. The depression has not hindered our work, but instead I believe the call of God has been heard through the present difficulties.

Mr. Dickason presented the needs of Judson College on Sunday morning and received in cash and pledges more than Rs. 500. I was happily surprised at the response, for our people are in sore need and they gave out of their little and that, gladly. We were delighted to have Mr. Dickason with us and feel sure that he enjoyed every moment of the time. There was a fine spirit all through the sessions and clear indications of awakened churches all over the field. Our churches number more than seventy now.

On Monday morning the 21st of March, U Shwe Ba led the Gospel team to a near-by village, while I started for home, towing nine sam-

pans, three or four of them big ones. They were filled with our people returning to their homes. For two hours I towed them through water hyacinth so dense that they could not possibly have gone otherwise. It was a spectacle to see these boats at least a hundred yards in length strung out behind my launch with its gray motor moving through hyacinth which had jammed the river for miles, being held back by the tide and strong winds. They were very grateful for the aid given them. Some had to row their boats all the way back to their villages south of Wakema which took two days or more. I arrived home late in the afternoon tired but happy.

On Wednesday of the same week, U Shwe Ba and I with our Gospel team left on my launch for Kyasaraygone village to hold a campaign. At least 1,000 people were present at the evening meeting and in response to the invitation to follow Christ, 31 came forward and were baptized Thursday morning. All were Buddhists. I feel sure that in the very near future as many more will be baptized in this village. It seems the whole Pwo Karen group on this field are coming to Christ. We returned to Bassein on Thursday afternoon.

On Saturday morning March 26, I took some of the Gospel team members and together with two of my teachers and Thein May Gale, we set out for a non-Christian village three hours from Bassein. No notice had been given them of our coming which is not the ordinary way of doing campaign work. Only on Friday night at 8 o'clock did they know that we were coming. We did not want any great preparation made. In fact none was made but we were welcomed by the headman and the villagers. On Saturday night a fair sized crowd was present and after a variegated programme the meeting

was closed with the presentation of the Prodigal Son in drama. It was really wonderful. The Buddhists were held spell-bound and many said afterward they wanted to weep because of their sympathy for the prodigal son and the wonderful love of the father. We asked them if they wanted us to come back and tell them more about Christ and His love, and they rose as one. The headman stood up and said, "Yes, we want you to come and I will build the mandat and feed the people all at my own expense." More than 40 went into the headman's house after the meeting closed, to hear more about Christ. I was thrilled to see our school girls sitting among these Buddhist girls talking to them in beautiful fellowship. I do believe that this village will all become Christian at our next visit.

U Shwe Ba is on a Campaign tour in the Southern field at this time. The Gospel team is with him. I leave Friday morning for the Northern field where we are to have a big meeting on Saturday and Sunday. Many are to be baptized there, and thus it goes. The fields are white unto harvest among the Pwo Karens of Bassein and Myaungmya districts. I expect to see 1,000 baptized this year and a good start has already been made the first week after the Association.

Chas. L. Conrad.



Christian education *cannot* take the place of conversion by the *power* of the Holy Spirit.



Many a teacher tears down a fine piece of formal teaching by a deplorable piece of living. You can't conceal from young people, conditions inside the life. In the little things in which he reveals his loyalty to the Lord, a teacher may get across what he cannot teach in a hectic half hour.

Karen Seminary

It is rather stale news that Mrs. Marshall and I spent the month of February in India with the Gospel team. It was a delightful experience. Hard work, long hours and many problems, but nevertheless much joy in the service and much to learn of the deeper truths of evangelism and Christian work. We had the privilege of being with the team from Secunderabad on the north, through Central India, at Hyderabad, Medak, Nagpur, Jubbulpore and Calcutta. India's need and the sufficiency of the Gospel to meet it never struck me so forcibly as it did this time. Also the fact that God can use very ordinary people to do an extraordinary work if they will only wholly yield themselves to Him for it.

After returning to Burma there has been a series of activities including attending the Tharrawaddy and Bwe Karen Associations. At the former we were delighted at the progress made in both evangelism and organization under Thra San Baw. I know of no mission field in Burma that is better organized, has better supervision and a more earnest humble evangelistic spirit than this field. The baptisms this year were more than double those of previous years. It was a joy to be with old friends again and to see how they have grown outwardly but most of all in the things that matter.

At the Bwe Association there was a unique feature in that it was held in the small village of Dermukha, a few miles out from Toungoo, which village has sent out into various activities all over Burma, a greater number of leading men and women than any other village I know. The meeting was made the occasion of a home-coming for the scattered sons

and daughters and it was a real pleasure to see how well the reunion was carried out and to know that so many had made good in various walks of life. I can only mention a few names. Thra James Tapa, M.A., who is returning to Toungoo to become Superintendent of the Bwe Karen School, Thra Saw Ku pastor of the Vinton Memorial Church, Thra Morris and his brother Oillie, Thramu Elthera Lay, B.A., Thramu Flossie, B.A. and a number of others. The association work was well done and the move toward indigenious leadership in the school work was made with a good show of courage.

From Toungoo we motored on up to Kalaw. But I must not forget one important event on the way near Peinzalok, at Kangalay village, where we stopped and had the delightful pleasure of uniting Thra Mooler and Thramu Marina in marriage. It was a very simple but pretty wedding. Their home will make a great addition to our seminary staff.

Mention should also be made of the marriage at Insein a few days earlier of Thra Chit Maung of the Gospel team work and Naw Win Byu formerly of the college and English Seminary. This too was a delightful occasion. Chit Maung has already sailed for America with the Dyers and his good wife is continuing in her position as assistant Secretary of the Y.W.C.A. Burmese hostel in Rangoon. Our best wishes go with these two young couples.

H. I. Marshall.



English Department

The English Seminary will open on the 8th of July, 1932. All prospective students should be on hand promptly as there may not be room

to accommodate all who may apply and late comers may have to be refused, owing to our limited space. There are a number of applications in already.

The qualifications for entrance are as follows. The minimum for studying the course is a pass in the Tenth standard. But for better work, a year or two in the college is most advisable as the work is very difficult for those who have not had the extra English. Please do not ask us to receive those who have not passed the tenth. They will not be eligible for the B.Th. degree.

The cost of the course is: Entrance and light fee, Rs. 13, books about Rs. 80, and incidentals from Rs. 50 upwards, according to the taste and resources of the individual. The entrance fee and books should be paid for at the beginning of the term.

As Dr. Wiatt and Mr. Dyer are away we are combining classes and asking some others to help us with the teaching this year.

H. I. Marshall,

Dean.



Meiktila

It was my privilege to visit with Saya Ba Te, the Prome--Tharrawaddy Association. It was quite a hop from Kalaw but we made all but 70 miles of it by car. We went via Mt. Popa to Kyaukpadoung, a distance from Meiktila of 86 miles. Leaving my car with the Agents of the Imperial Motors, we went down the new railway line to Toundwingyi, which is the same length as the Thazi Myingyan branch. This railroad opens up the middle of Magwe district and enabled us to give tracts at Pin Chaung and Natmauk, where the people seemed so glad to get the tracts.

At Toungdwingyi a new Church was dedicated. Saya Tun deserves a great deal of credit for the work he has done on this neat little Church. There are 66 members. A mandat 150 by 120 feet had been built for the services and accommodation of visitors. About 300 to 400 came and the program was conducted in a very able way by the chairman from Zigon. A most interesting and delightfully informal concert was given Saturday night. The local choir is a good one, ably directed by Mrs. Saw Carey Khine. Every one regretted the absence of the missionary from this Association, Mr. Latta, who was ill, but the presence of the president and secretary of the Evangelical Association from Mandalay and Myingyan, added greatly to the enthusiasm. Some Rs. 120 was raised in one meeting to help defray the debt of Rs. 900 on the chapel which is carried by that Society. The chapel cost about Rs. 4,500.

Returning we came by the new road from Kyaukpadoung which cuts off 36 miles of the journey when going via Mt. Popa. This new road is well planned and laid for fast driving and is interesting as well, going as it does through the foot-hills of Mt. Popa. The main big bridges are not yet built for lack of funds.

We had an interesting visit to Chauk and service with the Karens there; also, we preached in the daily bazaar. A neat little Union Church has been built for the English population of Chauk and Mr. Shepherdson of the Wesleyan Mission who has been caring for the church is to be permanently stationed there from June 1, 1932.

H. E. Dudley.



2 Cor. 12:10 says: "*When I am weak, then am I strong.*" Hudson Taylor prayed that God would send a man to China "weak enough for Him to use."

Eighty-Five Baptisms in the Rangoon Burman Field

Several months have gone since we last reported to the NEWS. Through a slip at the Press, a report I sent in about our Christmas activities failed to appear in the NEWS two or three months ago; it is now too late to do more than refer to the full program we had. We had special festivities in about a dozen centers, at which the attendance of children averaged from 60 to 100 and adults attended in larger numbers. Three or four days were given to each center, preparing the children for the program and bringing the Christmas message to the homes of the near-by villages. Through the gifts of the women of Rangoon and the generosity of some friends, all the children were presented with little presents and even the adults were not forgotten. The same group of workers was largely responsible for arranging the program in each center, so that our chain of programs lasted about six weeks. All testified to a most happy Christmas season.

Very hopeful indications have appeared in a number of places in our field. Our workers have been received in many places with special cordiality and interest. We have been able to form many new contacts the last few months with people who have shown a keen interest in the Gospel. An act of friendliness and hospitality on the part of our pastor at Yandoon has opened to us the doors to the hearts of some people at Kattyia, a large center, half a day's trip by boat to the north of Rangoon. To my knowledge, no work has been done in and around that place in recent years. On our recent visit we were received most cordially by people there.

There has been a stirring interest among our Christians and churches in the "Burma For Christ" movement. The need for a deeper spiritual experience in our churches has been

emphasized and special efforts have been put forth to cultivate this deeper life. In Rangoon, the Lanmadaw Church holds weekly prayer-meetings simultaneously in five different centers and the attendance averages very high; the subject for consideration and prayer is the same in all the group meetings, and the same subjects are used in the other churches of the field.

The Pegu Association met in Rangoon March 25 to 27, with Easter day, the culminating day of the meetings. There was a large attendance at all the meetings, and especially at the main service Easter morning, which was held in the Assembly Hall of Judson College, at Kokine. About a hundred baptisms were reported for the year, of which 85 were from the Rangoon-Pyapon field—the largest number for this field for some years.

Miss Pond has been with us now three or four months and has already found her place in the work, which from all indications she will fill very acceptably.

Geo. D. Josif.



Vacation (?) Time at E. M. M. Hospital

The past six weeks are supposed to be holidays but our experiences during that time lead us to consider just what vacation time really means. It has not meant any great depletion of our Moulmein mission circle. Three of our number have left for America, and three have gone to the hills but others have found Moulmein a good place for a change and we can usually produce a mission circle of ten or more without difficulty. As far as missionaries go, "vacation time" brings us a variety which adds spice to life.

A few of our nurses have been on vacation but classes for midwives and for nurses, and Bible classes for everybody go on as if the hot season were just like any other of the year.

As has always been the case since the Central Council for Nurses and Midwives was established, "vacation time" is examination time. The examinations this year were on the 19th and the 22nd of April. The success of our three candidates, two in midwifery and one in sick nursing, is a fact such as always refreshes us no matter where the mercury may stand.

The hot season usually means more light days in the dispensary than at other times of the year. This has also been true this year but there have been enough very busy ones to keep us from counting over much on extra time in the morning. The hospital too, have made their usual hot season number drop to a figure somewhat below our average, a drop just about sufficient to make us a bit restless and aware of the heat. The number of confinement cases has not dropped at all. Evidently the little new comers have not heard of "vacation time" and I judge also, after having been at their beck and call for three nights in succession, are quite unaware of the fact that a doctor sometimes needs to sleep. Nevertheless where babies are concerned we always leave "the latch string out."

Fortunately for us our friends do not consider "vacation time" time to stop being friendly. Our Easter joys were increased by a gift of Rs. 50 from a missionary friend, and by receiving the Easter morning offerings from the Mon, Telugu-Tamil, and Burmese churches of Moulmein. We have also received gifts from the Moulmein Karen women, the Burmese-Karen church of Chaungzone, from both Baptist and Methodist missionaries, from a Morton Lane teacher, from two of our own nurses, and from others of our workers at the hospital. A Karen women at Don Yin gave us a bolt of cloth for nurses' jackets, and Miss Ranney and Miss Phinney have sent us 40 copies of

Miss Phinney's new hymn book. For all of these gifts we mingle with our gratitude, a prayer that God may bless both the gifts and givers, and make them all a blessing.

"Vacation time" has also been a time of opportunity. Fewer patients, clear weather, and good roads have made evangelistic campaigns a thing to be stressed. Under the enthusiastic leadership of Dr. Seagrave, an average of two trips a week have been made. One or two missionaries, our Bible women, a staff nurse and a sprinkling of pupil nurses and house girls with occasionally a helper from outside have motored to some village or villages and endeavoured to sow the Good Seed. The attention and interest have varied but some "listen gladly" and the workers resolve "to sow right on." In fact "vacation time" seems to be a time in which to say "Let us not be weary" and "Let us wait on the Lord to renew our strength."

M. J. Gifford.



Thus Speaketh Christ

In an ancient cathedral of Lubeck, North Germany, there is an old slab bearing the admonitory inscription:

"Thus speaketh Christ, our Lord, to us:
Ye call Me Light, and see Me not;
Ye call Me Master, and obey me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not."



Correspondence

728, Washington St.,
Pella, Iowa, U.S.A.
February 29, 1932.

To The News:

The Swansons are starting for Assam. They will sail from New York the 4th of March and go via England, Marseilles, and Bombay to Golaghat. They have been

living in Massachusetts. They came to Cemelnd to see their sons, then to Chicago, and then to Moline, Ill., where they visited relatives. Now I have seen them. The First Swedish Baptist Church in Moline arranged a farewell reception for them on the night of February 24 and Dr. Swanson invited me to come. I was not well enough after a month of "flu" so could not go to Moline. A little later I started for Muscatine, Iowa, and put up in a hotel. Here brother Swanson found me and we enjoyed a visit and a conference together regarding the work in Assam.

The pastor at Muscatine, Rev. Vernon L. Shoutz, was sick in bed with "flu" but his church arranged for a missionary meeting. Mrs. Swanson was brought by relatives from Moline to this meeting in Muscatine the night of Thursday the 25th of February. It was a largely attended meeting. The large auditorium was full of people. This church has over 1,200 members. All three of us Assam missionaries spoke and the Muscatine Baptists greatly appreciated the occasion. This is the first time Dr. Swanson has spoken in any of the American Baptist Churches in Iowa as he has always been sent to the Swedish Baptist churches.

It was in the year 1893 the Swansons first went from Moline, Ill., at the same time my wife and I went from Marathon, Iowa. We all lived in the same house in Sibsaga the first year. Brother Swanson and I have seen Baptist work in the plains of Assam grow from a very small number to a great company of 20,000, and these people of Mundans and allied tribes who are immigrants in Assam are carrying on a great work for God. John Firth.



"Tribute To Whom Tribute"

To The News:

Even Dr. Lerrigo's visit here to-day has not brought the joy received from your gift—and to have it for a year!

Perhaps mother Eve's curiosity is fully shared by myself, but I won't ask to whom many of us will be indebted—every good thing coming to me (Yes, results of home discipline) is shared with others especially our young folk. And so in their name as well as mine, I am your grateful debtor,

Abbey P. Crippen,
8903 Cedar Avenue,
Cleveland, Ohio.

We are unable to trace the donor of this subscription to "The News" so take this means of passing on the "thank you."—Ed.

Letter from the Rogers

3785 S. Bannock Street,
Englewood, Colorado,
January 28, 1932.

The December News has reached us and we have read it with much interest as always. The reports of good work there always turn our hearts Burmaward. You will note that we have moved. We are now nearer the high school which is more convenient for the children.

We have followed with interest and prayers the work of the Gospel teams. As I have had opportunity here I have called the attention of people to the work of the team and asked them to pray for it. I have passed out the reports shown in Koinonia to influential pastors and asked them to keep in mind the need of this team. Especially have we felt interest in the work because of the contribution Toungoo has made to the work. Saya Mg Gale came to us as a teacher not yet an openly avowed Christian, but at heart a believer. His baptism was followed by rapid and marked spiritual development. We have frequent letters from him which rejoice our hearts as they show how he has grown. His trip to Siam was a wonderful experience to him. He wrote of the wonderfully fine spiritual influence Dr. Marshall had on his life and as letter follows letter, we can see that he is growing in spiritual power and confidence in God's availability in all the needs of life. So we rejoice that we have been able to influence him to enter the seminary. Only recently he wrote that he believed he had found God's plan for his life. Then there is one of the leaders among the women. Ma Nu was baptized in Toungoo during our first term of service and so we feel that to a certain extent she belongs to us, though we cannot claim that we have had any influence with her in getting her to enter the work she is in. Yet we do feel that Toungoo has contributed some splendid workers to the work of the Kingdom and rejoice at it.

Our stay in Denver has been beneficial to us and we hope for very definite results. Wholesale extraction of teeth may have more to do with our health than we expected. At least the doctor here told me that he would not do anything for me until I had had my teeth examined and had parted company with those which were pathologically bad.

We continue to hear inquiries concerning our Burma missionaries. Recently I had dinner with Miss Beebe's parents at their home 70 miles north of here. Sometime

ago I spent two nights in the home of Mrs. Klein's parents at Greeley. Last Sunday night I spoke at the Broadway church and had the pleasure of meeting Mr. Chartrand's father, brother and sister. I also had several inquiries concerning Dr. Eden and Mr. Raney. Last week we were over on the north side to call on the parents of Mrs. Van. Horn. They have a lovely home there and they told us that they had planned spending the winter in the south, but business prevented. Had they gone, they were going to offer their home to us. It does one's heart good to find such warm hearted friendship just because we know their loved ones and because we are all one in Christ.

I like to pass on good things when I learn of them and here is a wrinkle which I have found a really practical one. I have found that the best sharpener for Gillette safety razor blades is simply a drinking glass. If it is not too highly glazed it is better. Jelly glasses make the best kind of sharpener. Lay the blade so that the edges rest on the curved sides of the inside of the glass, place the fingers along the blade and then whet it back and forth on the sides of the glass and it will make your blade last many times longer than anything else I have found.

We think of you dear people and follow you in the Book of Remembrance in our prayers daily. We covet your prayers and hope you will not forget to pray for us that we may return in a strength that shall enable us to accomplish much for Christ the coming term of service.

Lewis and Mayme Rogers.

**Death**

On Thursday, April 28, at Bhamo, Mrs. Geo. Geis, of cerebral hemorrhage, Aged 66 years.

**Departures**

On April 2, by the S.S. *Karapara*, Rev. and Mrs. J. E. Cummings.

On April 9, by the S.S. *Burma*, Rev. and Mrs. V. W. Dyer and children; Rev. and Mrs. G. S. Jury and daughter.

On April 14, by the S.S. *Karapara*, Rev. and Mrs. F. R. Bruce and children.

On April 25, by the S.S. *Yoma*, Miss L. B. Hughes, Rev. and Mrs. J. M. Smith and children.

On April 28, by the S.S. *Karoo*, Rev. and Mrs. C. U. Strait and children.

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